

"The same motives which you have to eliminate DANGEROUS publications should prompt you to exercise your zeal in the diffusion of SOUND literature."—Cardinal Gibbons.

OUR SUNDAY VISITOR

More than 1,300,000 people will read this issue of our paper. Thousands pass it on after reading it.

Volume III.

"TO BE PRACTICAL and TO DO GOOD"—Our Motto

HUNTINGTON, INDIANA, AUGUST 23, 1914.

PRICE ONE CENT (50 CENTS THE YEAR)

Number 17

The Real Pledge of the Knights of Columbus

Shame on the demon sheets which have persistently contended that the alleged Knights of Columbus oath is genuine, whilst they knew well that it was not. At the recent National Convention of the Knights of Columbus no reference was made to the libelous document, because it was regarded as too contemptible to notice.

OBLIGATION OF THE FOURTH DEGREE.

(Used in the Mankato, Minn., libel suit.)

"I swear to support the Constitution of the United States.

"I pledge myself, as a Catholic citizen and a Knight of Columbus, to enlighten myself fully upon my duties as a citizen and to conscientiously perform such duties entirely in the interest of my country and regardless of all personal consequences. I pledge myself to do all in my power to preserve the integrity and purity of the ballot and to promote obedience and respect for law and order. I promise to practice my religion openly and consistently, but without ostentation, and to so conduct myself in public affairs and in the exercise of public virtue as to reflect nothing but credit upon our Holy Church, to the end that she may flourish and our country prosper to the greater honor and glory of God."

Oh! Save Us From the Rule of Such Patriots (?)

Some months ago, a Mr. W. B. Daughtrey of Portsmouth, Va., sent several letters through the Charlotte, N. C., postoffice, which never reached the addressee, but instead reached ex-priest Crowley, and the "Menace." One of them was published in the "Menace," and with slight alterations, reprinted by the Guardians on dodgers and distributed among the bigots. These handbills stated that the letter was written by a "prominent local member of the Knights of Columbus," which was a falsehood. For Mr. Daughtrey informs us that he is not a member of said order.

Surprise was most naturally expressed at somebody's theft of private correspondence, and it has now come to light that a Mr. Chas. F. Alexander, "Menace" worker and a clerk in the Charlotte postoffice, was the thief. This man was arrested on Friday, August 7, by Postoffice Inspector R. W. Hodgins, and bound over to the Federal Court, to be tried during the October term, by Judge Boyd, of Charlotte.

It was in this same city that the bigots succeeded, a year ago, in having two young lady teachers in the public schools dismissed from service for the sole reason that they were Catholics. Mass meetings of protest attended by prominent citizens of all faiths were powerless to effect a reversal of the decision. A Dr. Clifford, who was related to these young ladies, became particularly indignant, and the bigots tried to make him sweat. One of his letters to Mr. Daughtrey was also stolen from the arrested one, there are many others mixed up in the disgraceful affair, but the Postoffice Inspector is thoroughly aroused and is determined to clear the postoffice of the gang of "patriots" and "defenders" of Uncle Sam's institutions. The United States government will soon wake up to the conviction that by allowing the "Menace" the mail privilege it is creating bigots and making thieves of its own employees.

Following is an affidavit which incriminates another government employee, a mail carrier, for having worked for

the "Menace" whilst incidentally working for Uncle Sam:

State of North Carolina,

Mecklenburg County.

Affidavit

B. B. McMahon, residing at 201 Tate Street, Greensboro, in the County of Guilford, North Carolina, formerly residing at 1202 North Davidson Street, Charlotte, in the County of Mecklenburg, North Carolina, being duly sworn, deposes and says:

1. That he knows and is well acquainted with Nathaniel C. White, a United States mail carrier, in the year 1912, and now in the United States Post Office service, residing in the said City of Charlotte, in the State of North Carolina.

2. That during the time from about June 1st to September 1st, 1912, the said Nathaniel C. White, when delivering mail at his residence (the residence of B. B. McMahon), he, the said White, would often stop and discuss the Roman Catholic Church with him, the said McMahon, its teachings, its ceremonies and its practices, making vain and scurrilous attacks thereon.

3. That on or about July 1st, 1912, the above mentioned, the said Nathaniel C. White, while he, the said White, was derogatorily discussing with him, the said B. B. McMahon, the Roman Catholic Church, its practices, etc., said he would open his (the said McMahon) eyes and solicited him, the said McMahon, to subscribe to "The Menace," an anti-Catholic paper, published weekly at Aurora, Mo., asking for and receiving from him, the said McMahon, the subscription price of twenty-five cents.

4. That for about three or four weeks, following the said solicitation, pending the arrival of my copy of the said paper, the said Nathaniel C. White, furnished me each week with a copy free, as he said, at the end of the said time of three or four weeks, he, the said White, returned to me the said twenty-five cents, giving as a reason for returning it to the best of my recollection, that he could not secure subscribers enough to make up a club list.

(Signed) B. B. McMahon, Deponent.

Sworn to and subscribed before me, at Charlotte, N. C., this 8th day of August, 1913, by the said B. B. McMahon, after reading and approving as correct his statement in the foregoing and hereto annexed sheet of paper. (Signed)

(SEAL) L. B. VREELAND, Notary Public. Mecklenburg County, N. C. My commission expires Nov. 4, 1913.

The Socialists and Their Doctrines

(By Joseph J. Mereto)

SOCIALISM DEFINED AND EXPLAINED.

Notwithstanding the fact that there are at least fifty-seven varieties of Socialists, owing to the conflicting views that the members of the party hold on different subjects, there is, however, one thing on which all the Revolutionists agree, and this is known as Socialism. No matter what other radical measures individual Socialists favor, the doctrine that is held by all of them in every country in which they are organized may be defined as being one that advocates a government, democratic in form, in which all the citizens would collectively own and manage the principal means of production, transportation and communication.

In order that Socialism may be clearly understood, the several component parts of the definition need explanation.

Socialism is partly defined as being a scheme of government, democratic in form. Consequently Socialism would require the overthrow of all limited monarchies as well as the an-

ihilation of those that are despotic. Even a republican form of government like that of the United States would be very far from being satisfactory, for the Revolutionists demand that the citizens have as direct a voice as possible, first in the election of all public officers, secondly in the framing of laws, and thirdly in the management of the various departments of the government. By the citizens collectively owning the different things enumerated is meant that they would own them just as the citizens of the United States, as a body, today own the postoffice, arsenal, navy and public lands. Of course collective ownership does not imply that after the State should have taken over the things referred to, each citizen would be entitled to an equal share of them as his own property to be used by him according to his desires.

The management of the property of Socialist State and the remuneration for labor would not be in the hands of private individuals acting independently, but would be subject

(Continued on Page Three)

If the Church is to represent God as Teacher and Sanctifier of men, must not provision have been made to



Surely, I am glad that you are logical enough to see this point. Who could consistently believe that the Church has been commissioned to teach the nations until the end of time and yet hold that she might err in matters pertaining to faith and morals? Or who could conceive of God commanding people to hear the Church (Matt. XVII, 3) and at the same time permitting her to teach them falsely?

We contend that the Church is infallible, or, in other words, is protected by the Holy Ghost from teaching the nations doctrinal error. Few non-Catholics understand what the real teaching of the Catholic Church is concerning infallibility. They imagine that we hold the Pope, the official spokesman for the Church on earth, to be inspired or incapable of any error, even incapable of sin. No Catholic catechism teaches such a thing. There is a Mr. Wilson who goes to church on Sunday, who plays golf on Saturday, and there is a President Wilson who signs bills which become the nation's laws. So there is a Joseph Smith, who as the man is fallible, who goes to confession, who does not presume to know everything; and there is the same man, who as the lawful successor of Peter, acts in that official capacity—not often, but should occasion arise demanding that an interpretation be given to all the world of some obscure passage of scripture affecting doctrine, he must be divinely protected in his decision for the sake of the millions who would otherwise be misled. Nothing is more fundamental to the unity, stability and perpetuity of the Church. Non-Catholic Christians believe the Bible to be the infallible authority on matters of doctrine. Catholics also believe the Bible to be infallible, but know so well that an infallible book without an infallible interpreter is no authority at all. Six hundred disagreeing denominations prove this beyond any doubt. The next time we meet I shall submit scripture authority for this most plain of all tenets of faith.



Learned Author Comments on the Anti-Papal Panic

"We believe that the vast majority of American citizens are above the

sinister influences of a propaganda so vile in its methods, so base in its principles, so contrary to the basic character of our constitution, so flagrantly stupid in its accusations, and so wanton in its purposes. Our faith in the integrity and intelligence of the American people, as a whole, have triumphantly resisted such vicious agitation for the past hundred and twenty-five years and this when they were much less better prepared to yield to the iniquitous influence than at the present day. In the decade between 1850 to 1860 it manifested itself in its most virulent form and crystallized in the Know Nothing Party, which went down to shame and a just oblivion under the sturdy repudiation of the American people. The noxious growth could not live in the open air. Under the form of A.P.A. in the nineties, the scorched reptile again raised its venomous head to be crushed again under the heel of real Americanism. A.P.A. was repudiated by the great political parties, and evoked strong denunciations from prominent leaders, such as Theodore Roosevelt, Speaker Henderson, United States Senators Hoar, Vest, Hill and Vilas, Governor Peck of Wisconsin, Governor Altgeld of Illinois and Governor Stone of Missouri. Its influence was limited to a few localities and that evanescent.

Condé B. Pallen in the (August)

Commentary.

By the year 1900 the A. P. A. agitation had practically ceased; and as a political factor disappeared from the horizon.

"Each successive manifestation of anti-Catholic bigotry in this country has shown itself weaker and weaker, and with good reason: Catholicism has constantly demonstrated itself in perfect congruity with American principles and institutions. Non-Catholics have mingled with Catholics in every day life, and learned that the latter have neither horns nor tails. There have been no Catholic conspiracies to seize the government and place it under the domination of the Pope. The often reiterated charges against them have proved silly bogies. They have never stored arms in the basements of churches with which to massacre their Protestant fellow-citizens. The accusations against them have invariably evaporated in their own weltering stillness. There is even a certain sense of humor in the situation: To imagine that a small minority of citizens even contemplated turning over the government of the United States to a feeble old man in the Vatican, who has neither army, navy nor funds, is more bizarre than opera bouffe, and ought to move wild laughter in the throat of death. What must be the mental condition of the people who are prepared to swallow such a concoction of bedlam?

"Beyond all this, Catholics have been living side by side with their non-Catholic fellow-citizens for a century and a half, engaged in the same pursuits and enterprises, and have been clearly discerned to be ordinary, normal human beings. To the professions they have, just as others, left their mark and demonstrated their achievements: in business they have contributed their quota of success and failure as others around them have done. In the army and the navy, both in rank and file, they have served as others have served, and their record has been clear. They have rallied to the flag when occasion required it, and shed their blood as freely as others have done. In the fields of industry, invention and enterprise, they have not been laggards; in short they have been citizens as others have been and just as human as others have been. The others have recognized all this, and with American sanity and honesty seen for themselves that Catholics are just as keen for their country's welfare and glory as they themselves are, just as ready to defend it, work for it, and shed their blood for it as any in the land. The others have realized all this by constant daily intercourse, and as they are not fools they are not going to swallow the foul and silly accusations against Catholics by which fanatics and knaves would destroy the mutual trust and understanding between citizens of a common country and with a common cause."

"The Catholic Church, owing to dereliction in its duty toward the people of Mexico, is largely responsible for the barbarities and savagery now rampant in that unhappy land, and is reaping where it has sown. Familiarity with the facts at once shows that this is not true. The Catholic Church is, in the truest sense, an innocent victim, and is persecuted now just as it has frequently been persecuted by the enemies of its high and strict moral code, from the days of Nero down to the so-called French Republic.

It is true, of course, that the Church has been in Mexico for nearly four hundred years, but it has not been dominant for that length of time. At first it was busy Christianizing the savage worshippers of the war-god, Huizilopochtli, whose temple, according to account, was dedicated by the sacrifice of 80,000 prisoners of war, offered within the space of four days. But, in spite of hardships of all kinds, the obstacles of

nature, of the indomitable character of some tribes like the Navajos and the Moquis, by the time the wars of independence began, substantially all Mexico was Christian. Here and there in some out of the way places, some little remnant alone still worshipped the ancient gods. The beginning of the war of independence marked the wane of the influence of the Catholic Church in Mexico. Wars always bring out the latent savage in man, especially when Christian civilization has not endured for long centuries. This case was no exception to the rule. During the ten years of struggle the influence of the Church was immensely diminished. It is certain that the wars for national liberty were in the end taken over by men thoroughly imbued with the atheistic principles of Rousseau and the philosophy of the French Revolutionists. In Mexico these godless and irreligious principles took deeper root than elsewhere in Spanish America, and by 1824 the Church began to be victim-

ized in one way or another, and restricted in its beneficent and civilizing activities. A struggle began between the Conservatives and the pseudo Liberals, which culminated in the triumph of the latter under Juarez in 1859; the infamous "Leyes de la Reforma," (Laws of Reform), were enacted, enslaving the Catholic Church, and, for that matter, any religion that might happen to attain any slight degree of importance in the Republic. The "Laws of Reform," as paraphrased in the Mexican Year Book for 1909-10, an official publication of the government of Porfirio Diaz, are these:

1. A complete independence between the affairs of Church and State.

2. Suppression of all religious orders for men, and the secularization of all priests belonging to them.

3. The nationalization of church property, except that which is actually used for purposes of worship.

(Continued on Page Two)

Why I Love the Roman Catholic Church

CHICAGO CONGREGATIONAL MINISTER PREACHES ON ABOVE THEME TO HIS OWN PEOPLE.

(Part of sermon by Rev. E. F. Snell, July 19, 1914.)

"There is no question on the part of any one who has any right to have an opinion on the matter, that the Roman Catholic is a disciple of Jesus Christ. If we are fellow-disciples of the same Master, we ought to love each other, and instead of open hatred and secret antagonisms and mutual suspicions we ought to dwell together in unity of the spirit in the bond of peace. It is known and read of all men that we do not so dwell together.

"The bitter hatred of some Protestants for all that is Roman Catholic is one of the scandals of the present situation of Christianity.

"There is a paper published in Missouri which claims to have enormous country-wide circulation, devoted to the Christlike task of spreading the most nauseous reports about Roman Catholics. It has been denied the use of the mails in Canada. I would not have it treated that way here because I do not believe that is the best way to deal with scurrility, but it is undoubtedly doing vast harm. Simple-minded people are very apt to believe that what they see in print must be true, and the seeds of hatred and suspicion are being sown in the minds of a multitude of Protestants all over the country.

"I want to tell you in a very simple way why I love the Roman Catholic Church and why I believe it is the duty of every Christian to love that Church sincerely.

The Old Mother Church; First, I love the Roman Catholic

Church because of what she has been. It is the old mother Church. Let me emphasize that. Our churches are all the offspring of that Church. A few ultra-Protestants will try to claim that they trace their genealogy through some stray, erratic movements back to the Apostles without touching the Church of Rome, but this is largely imaginary. There were Protestants before Luther, of course, there were independents in many of the early and Middle Ages, but the spiritual succession has come through Rome to us.

"For more than a thousand years Rome preserved the integrity and transmitted the vitality of the Christian Gospel before ever anything like Protestant succession was dreamed of; and when the Protestant movement came it was made possible, as a branch is made possible on the vine; it grew out of the strong vitality of the Mother Church.

"Now, I hold that it is a matter of simple decency to be loyal to one's mother. I could not respect myself if I could forget that as a Protestant I owe my very being as a Christian, I owe all the light and joy and liberty in Christ I enjoy to the Mother Church. To her I owe the very existence of that Bible which I love; to her I owe the sacraments which are the symbols of our faith; to her I owe the lives of saints whose footsteps have pressed the earth, making it a holier and happier place because they have lived here. I should be a sad and vile ingrate not to love a Church that has done all that and much more for me as a Christian. For fifteen hundred years the preachers and pastors, the hymn writers and the church

(Continued on Page Four)

Another Specimen of Ex-Priest Tribe

We have received several inquiries recently concerning a Rev. Hatfield, who poses as an ex-priest for the shekels he can get from the bigots. Now this lad is an impostor like nine-tenths of all other anti-Catholic lecturers.

He signs himself Dr. Hatfield, ex-priest, Greenville, Ill. Upon inquiry we find that Hatfield's history in Greenville dates back some eight weeks. Hatfield is not his real name. His name is Byboux or Koberaux. He was born in Dunkirk, N. Y., but his baptismal record can't be found. He sold patent medicine in Vandalla before he came to Greenville. He came to Greenville when Annie Lowry was giving a series of lectures, and was introduced at one of her lectures as ex-priest Hatfield. No doubt his purpose in coming to Greenville was to sell medicine, but seeing that there was a good chance to make some money by "mud-slinging," he took on the role of the ex-priest. He said in a lecture at Highland that he was no

priest, but went as far as the "third degree of the priesthood."

In Vandalla, a week later, he asserted he was a priest and a Protestant gentleman at the latter place showed him up before the audience by asking him: "Are you a priest?" "Yes," was the answer. "At what seminary did you study?" Hatfield could not reply. "Who was the Bishop who ordained you?" No reply. He asked some more questions, but there was no response, and the questioner concluded by calling him before the whole audience "a low, vile, slippery liar." This practically broke up the meeting.

He said in Highland, Ill. in one of his lectures that the K. of C. was founded in the fifteenth century. He named a Catholic home in New Jersey where he was brought up and lived for twenty-five years. The house he mentioned is a mother house and novitiate for Sisters. The latter report is that the fellow is an Anarchist. He dishes out the old rot that "he got \$5.00 for every confession he heard when he was a priest."

(Continued on Page Two)

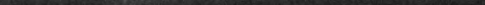
Important Announcement

Our Sunday Visitor Will Take Over The Live Issue

Beginning with the first week in September, subscribers to THE LIVE ISSUE will receive OUR SUNDAY VISITOR in its stead.

The editors and publishers of THE LIVE ISSUE have been wanting us to publish their paper and send same out from this office. However, we have felt that it would be difficult to keep up continued interest in a paper that deals with only one subject—whether it be Socialism or something else. Hence we decided to devote about ONE-HALF PAGE OF SPACE in OUR SUNDAY VISITOR to LIVE ISSUE matter, under the caption "LIVE ISSUE DEPARTMENT." Since it has been our custom to treat some phase of Socialism in nearly every edition of OUR SUNDAY VISITOR, we are not sacrificing much of our limited space. This paper does not gain so considerably in its circulation by this fusion, since most of the LIVE ISSUE supporters were our patrons also, but we trust that our readers will appreciate the ability to get the benefit of two papers for one price. We want every pastor in the country, who has not yet introduced OUR SUNDAY VISITOR, and officers of Catholic societies, to write us for our rates on bundle orders.

(Continued on Page Two)



No. 103-8007-932-PFM-LPH-KRUGER-CRANE-NYLLZ-2627-WMAA
141V-VXKXG-ESOR-1610H-02A-MC-C-**State**-120AH-KOCHN-KRABP-1

OUR SUNDAY VISITOR

Issued Weekly by the
CATHOLIC PUBLISHING COMPANY
Huntington, Indiana

REV. JOHN F. NOLL, Editor

Entered as second-class matter May 8, 1912, at the postoffice at Huntington, Indiana, under Act of March 3, 1879.

Subscription price (in advance).....50c the year
Foreign countries, \$1.00 the year.
For advertising rates address the OUR SUNDAY VISITOR office.

HUNTINGTON, INDIANA, AUGUST 23, 1914.



Rome, May 17, 1914.
"Rendering very great thanks to our beloved son and priest, John Noll, and imploring the Lord to grant him every favor and blessing for his services, we most lovingly impart to him, as a testimony of our special goodwill, the apostolic blessing; which we likewise extend to all who write for and read his paper."
PIUS PP. X.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C.
April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics. With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto,
JOHN BONZANO, Archbishop of Melitane, Apostolic Delegate.

Fort Wayne, Indiana, March 29, 1912.

Dear Rev. Father:—
Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be more than remarkable.
Wishing you God's abundant blessing on your work, I remain,
Devotedly yours in Domino,
H. J. ALERDING, Bishop of Fort Wayne, Indiana.

EDITORIALS

THE FOURTH DEGREE PLEDGE.

We have been requested to publish the obligation which the Fourth Degree members, Knights of Columbus, really do take, since, as we showed last week, it was presented at the Mankato, Minn., trial. Needless to say, we take great pleasure in acquiescing to this request, since no pledge, of any other body of men, breathes such genuine patriotism. Read it on the first page of this issue.

LATEST MOVE OF THE KNIGHTS.

At their recent National Convention, held in St. Paul, Minn., the Knights of Columbus authorized the Supreme Board to appoint a commission on "Religious Prejudice," whose duty it will be to investigate into the causes of the periodic waves of bigotry, to ascertain who are responsible for the same and what their motives are. Fifty thousand dollars were appropriated for the prosecution of this work. Religious bigotry is deplored primarily because it renders people, who had hitherto been good neighbors and friends, suspicious of each other, and because it does such an injustice to its object.

WE DO NOT FIGHT WITH MUD.

In one of its latest issues "The Menace" pretends to answer the charges contained in the first article of Chas. Luis Phifer. It represents that its employees are well paid, and emits its venom on the author of the article. Now, Mr. Phifer, in his second article, refers his readers to a half dozen people, who will substantiate what he charged "The Menace" management with. Referring to the meagre wages, which Phifer claims are paid to the girl-employees, "The Menace" denies that girls "in the front office" receive so little. Phifer did not say that girls "in the front office" received less than \$3.00 a week. OUR SUNDAY VISITOR will not stoop to fight fire with fire; our answer to the enemy's charges is in almost each instance a quotation from some more enlightened contemporary Protestant. See our first page every issue, and you will observe that we are letting non-Catholic editors, Protestant ministers, present-day educators and statesmen, defend the whole Catholic system for us. We would only ask one question: If "The Menace" pays union wages, why does it not run a union shop? Why be scabby, when nothing is gained, but much lost thereby?

CATHOLIC ENCYCLOPEDIA FOR ONE-THIRD THE REGULAR PRICE.

The editors of the Catholic Encyclopedia are ready to publish a new edition of that monumental work, and having the plates now, will sell the set of sixteen volumes for one-third the former price. This is a commendable move, and one which places the precious work within reach of most Catholics. The easiest terms will be granted to the purchaser. The Catholic Encyclopedia should be placed in every public library, in every parochial school, in every lodge room, in the homes of most Catholics.

MORE INFORMATION FOR THE GULLIBLE.

It must have been the Pope or the Jesuits who stirred up the war now threatening Europe. Our friends of the "Menace" type ought to see about this. First thing we know the Pope will get the ear of the Mikado to get him to declare war on the United States. Then, there resides at Panama—right in the Canal Zone, too—an old, old Jesuit, Padre Quijano. He ought to be watched, as he may blow up the Gatun dam some evening.

BE A BOOSTER.

We hope that all readers will welcome the addition of Live Issue matter to OUR SUNDAY VISITOR. Think what you are getting for 50c., and tell others about it.

HELP US

spread our missionary leaflets and pamphlets. On request we shall send you any quantity FREE OF CHARGE, for distribution. If only one had a serious promise in every parish of the country willing to distribute these pamphlets—WRITE US TODAY!
Address:
SOCIETY OF THE DIV. WORD, TECHNY, ILL.

Boys! Young Men!

Will you become a missionary Priest or Brother? On application you may learn the conditions and requirements for joining the missionary SOCIETY OF THE DIVINE WORD, which numbers at present 600 Priests, 600 Brothers, and more than 1500 candidates. Address: St. Mary's Mission House, Techny, Ill., or Sacred Heart Mission House, Girard, Pa.

Dr. Kelley's Weekly Editorial

A "CHRISTIAN SOCIALIST" ON MEXICO.

Extracts from the Constitution of Mexico are published, in the August "Christian Socialist," under the title "The Lands and the Priests," by Irwin Tucker. Mr. Tucker quotes the Constitution of 1857, which, according to him, is a most admirable document. In the face of it he holds the Church responsible for the Mexican revolution. But his extracts from the Constitution answer Mr. Tucker. Article V suppresses all Religious Orders in Mexico and forbids their establishment. Article XVIII forbids any religious corporation or institution to own or acquire any real estate, except the buildings immediately and directly intended for its services; at the same time insuring that these will be very few, by refusing religious institutions the right to borrow on mortgage.

How well the Constitutionalist obey the Constitution is shown by the manner in which these same gentlemen robbed, maltreated and murdered Christian priests, and confiscated churches and Church property wholesale. In justification for this sweeping violation of the Constitution, by the Constitutionalist, Mr. Tucker cites the Old Testament in which the priests of Israel were forbidden to acquire land. It is scarcely necessary to say, that even "Christian Socialists" understand that they are not working under the Old Testament laws today. They would like to have the Catholic Church do so. Then there would be an opportunity to charge the Church with being antiquated. The illogical people of this world are many, but the palm goes to the Constitutionalist who do not obey the Constitution, and to the "Christian Socialists" who apologize for their lawlessness by citing a Scripture in which they do not believe.

The truth of the matter is, that the Catholic Church has not been free in Mexico for a great many years. Even her priests are not permitted to wear clerical dress on the streets. The Church has had no political power in Mexico. The Church is not rich; in fact, it is the opposite of rich. Some of the shrines of Mexico are rich in gifts and jewels, but the Church has no right to use these for its own purposes, or for any except the original purpose of the donors. A man, owning a gold mine in darkest Africa, and needing bread to eat, is liable to starve. That is just the position of even the one or two shrines in Mexico on which people have lavished gifts. In Mexico the politicians blind the Church, hand and foot, impoverish her; and then, when trouble comes, claim that she was responsible for it. That is exactly what has been done in many other countries. If Portugal goes any further on its way to the dogs than it has already gone, we will surely hear that the Church is responsible; though Portugal has suppressed religion and confiscated everything. If the Republic of Portugal falls through its own tyranny, misgovernment and crimes, as it probably will, we shall certainly be told that the Church alone was responsible, even though it can scarcely be said to exist at all. Hell still fights with its oldest bit of artillery—an infamous lie.

FRANCIS C. KELLEY.

THE GOVERNMENT OF A SODALITY.

By the Rev. Edward F. Garesché, S. J., Editor of "The Queen's Work," St. Louis, Mo.

Perhaps the most striking point about Sodality government is its independence and flexibility. Although to gain the special indulgences and privileges of Sodalists, the Sodality must be affiliated with the First or Head Sodality at Rome, still this affiliation or union does not put the Sodality under any obligation toward the Head Sodality itself. Each individual Sodality is in the hands of its own officers under the pastor of the parish or the President of a College where it is established. It manages its own activities, sees for itself to the enforcement of rules, elects its own officers, manages its own business, in a word it is as independent as though there were no other Sodalities in existence. The Head Sodality at Rome never sends in any orders or makes demand on it for any support. Its union with the Head Sodality is therefore pure gain, without any burdens being imposed upon it by that union.

So much for the independence of the Sodality's government. It is complete and entire. Each Sodality enjoys perfect liberty in following out its own activities, and is free from any orders except from its own officers, from the pastor of the parish and from the Bishop under whose jurisdiction it belongs. But another character of Sodality government which makes it especially valuable in the parish, is its extreme flexibility of action. While it is full of supernatural energy and grace, and a great influence for good in the parish, the Sodality can at the same time adapt itself to varying conditions, and may make greater or less demands upon the time and fervor of its members, according as circumstances allow. Thus it is extremely advisable, where it can be conveniently managed, that the members should meet once a week. But suppose it is impracticable or very inconvenient to hold this weekly meeting. In such a case it would be quite proper to make the meeting twice a month or even once a month if occasion should demand it. Better a meeting once a month than no meeting at all.

It is so with regard to all the exercises prescribed by the rules of the Sodality. None of them are absolutely essential, much as all of them are to be recommended. Where one or the other is impossible it may be dropped, and the Sodality will be a Sodality still, though, of course, its members will not gain the indulgences attached to the performance of that particular good work which has been discontinued.

Finally, another feature of Sodality action which makes it a powerful aid in organizing the parish, is the fact that a Sodality can turn its hand to whatever sort of good work is especially needed and especially neglected in this or that community. Suppose, in a parish, there is a flourishing St. Vincent de Paul Society, which is taking good care of the poor, but at the same time there is need of some sort of club or society to keep the young folks interested and save them from the efforts of proselytizing institutions. The Sodality can leave the field of its charitable labors for the poor to the St. Vincent de Paul Society, and devote itself to taking care of the neglected activities of providing for the young people. In another parish, on the contrary, there may be ample provisions for the young folks, but the St. Vincent de Paul Society may need special help. In this case the Sodalists can throw their energies to the assistance of the workers of the St. Vincent de Paul.

As the work is conducted in Europe, the Sodalists have shown a truly surprising adaptability to various sorts of social effort and there is hardly any good work which is not being energetically carried on by some branch of a Sodality in some parts of Europe. Our people are more and more becoming aware that we Catholics of America must branch out most seriously in various lines of efforts for our neighbor, in sheer self-defense against the proselytizing efforts of the many non-Catholic institutions. Our people are being taken away from us by so-called charitable organizations, and if we do not do something to hold them we shall lose very many in the coming years.

At this providential juncture, the Sodality offers itself, as a powerful, effective, simple means of organizing Lay Activity along the most helpful lines, in a strongly supernatural spirit in honor of the Blessed Mother. The manner of this organization is accomplished by the very ingenious means of forming Sections, but this whole question of Sections—what they are and how they work—deserves a paper to itself.

Pope Pius X has called on the whole Catholic world to supplicate Heaven, in daily prayer, for a cessation of war and the introduction of true peace into this world of sinners. The Associated Press tells us that the Holy Father is greatly grieved over the bloody situation in Europe.

Mexican Answers Charges Against Clergy in Mexico

(Continued from Page One)

This law was followed rapidly by a Civil Marriage Act, the secularization of cemeteries, the abolition of the official observance of religious holidays, and various other restrictive statutes and regulations designed to destroy the Church in Mexico. Such destruction is impossible, but all the activities of the Church have been so much curtailed and such a bitter war has been carried on against it, that since that date, fifty-five years ago, its influence as a living force has been deadened. The Liberal Government of Mexico has carried on a ceaseless and conscienceless war against the Catholic Church. Its priests are by law forbidden to wear anything that may denote their sacred calling; its church doors may not be left open, because if services can be seen from the street that constitutes a public act of worship, in violation of the Constitution, the Reform Laws, and so forth. The very priest has been dragged from the altar to jail like a common felon. The poor Indian, who in a pious moment forgets himself and crosses himself in public, is sent to prison; no marriage is valid unless it be a civil one, and if a religious ceremony be performed first all participants are liable to heavy fines. These have been inflicted, too! Education, such as it is, has been entirely in the hands of the Government, and has, of course, been entirely of the atheistic French style. Two instances show the determined and partly successful effort to kill religion in Mexico. Some years ago, the Chapter of the Cathedral of Mexico City had the national colors unfurled on the towers to welcome the new archbishop. A policeman noticed this, repressed the affair to his superior.

from whom, by degrees and grades, the matter got to the "Ministro de Gobernacion," who immediately reported this nefarious act of the priests to Diaz, then President. Diaz straightaway saw the supreme gravity of the case and ordered the flag taken down, because to fly the flag on a church was in violation of the laws separating Church and State. The Mexican priest is not permitted even to love his own country. Mexico's problem is not so much a question of race and blood, as of downright villainy on the part of politicians. Systematically and relentlessly a powerful campaign has been waged in Mexico, by the enemies of Christianity in all its forms, for the express purpose of destroying religion. They have succeeded in crippling it to such a degree that they are now reaping the whirlwind. The Catholic Church has done what it could, but it has been powerless to arrest the godless teachings entirely. It is in no way answerable either before God or in the eyes of just men for the frightful conditions prevalent in this misnamed Republic. The saving heaven in Mexico today is Catholic in feeling and practice, and it is the Church which will eventually regenerate the nation whenever it gets the opportunity.

In closing, I would like to point out that Chile, which is held up as one of the best governed of the South American Republics, has practically always been under a Conservative, or, as it is sometimes called, a Clerical Government, which might seem to disprove the contention that the Catholic Church is responsible for the backward condition of those countries in which it is the ruling religion.

J. R. De La TORRE BUENO.
Reprinted from "America."

THE MISSION OF "OUR SUNDAY VISITOR."

Essay.
To defend the Catholic Church, its institutions and its people from the malicious and unjust attacks of its enemies; to expose the falsehoods, calumnies and slanders directed against it and to keep alive and spread the faith taught by the Redeemer of all mankind, is the mission of "Our Sunday Visitor."

The Catholic Church is being attacked at the present time by some of the vilest anti-Catholic papers that have ever been published in this country. Their falsehoods, slanders and misleading statements are being widely circulated and they are directed more especially against priests and nuns. They have circulated false oaths of the Knights of Columbus and other literature so damaging that convictions have been brought against them in Philadelphia, Minnesota and elsewhere, and one of the publications has been barred from the Canadian mails. But they continue to circulate this class of literature.

Shall we continue to leave this literature be circulated without correcting the false impressions that have been created against the Church? The Catholic Church is the bulwark of truth, and it is the duty of every Catholic to see that the truth shall prevail. How shall we go about it? The best way to bring truths to the greatest number is by extensive and continuous circulation of truthful literature; and one of the best and most popular priced Catholic papers specially adapted to this purpose is "Our Sunday Visitor," published at Huntington, Indiana. For only fifty cents a year it will go into your home and into the homes of those who need enlightenment fifty-two times every year—bringing messages of truth and encouragement. If every Catholic will see that this paper is circulated extensively it will become one of the mightiest influences against error and the greatest power for the spread of truth. Veritas Vincet.

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